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'A Sense of What Is Vital'

BY G. BROMLEY OXNAM

IN the beautiful letter the Apostle Paul wrote to the little church in Philippi, there is a striking paragraph to which I would direct your attention. Paul writes: "And it is my prayer that your love may be more and more rich in knowledge and all manner of insight, enabling you to have a sense of what is vital, so that you may be transparent, and no harm to anyone in view of the day of Christ, your life covered with that harvest of righteousness which Jesus Christ produces to the glory and praise of God."

It should be remembered that Paul was a prisoner in Rome. He was nearing the end of his career. Martyrdom confronted him. In the lonely, prison-cell hours, did he ask himself the question, "Was it all worth while?" He was a powerful personality, well educated, of good family, a Roman citizen. He had faced a brilliant future but had chosen to throw in his lot with the followers of the despised Nazarene. He was beaten, stoned, starved, jailed, and death was near at hand. Did he recall the group of Christians at Philippi? It was in Philippi that the first convert to Christianity in Europe was won.

Is it too much to believe that at the moment of his musing, the prison door is opened and a messenger from the church at Philippi stands before him? It is Epaphroditus, who has come seven hundred miles by sea and land to bring a gift from the fellow Christians of Philippi. They had not forgotten Paul. It appears that Epaphroditus was taken ill, desperately ill. No doubt, Dr. Luke took care of him. Paul, in the meantime, writes a letter and upon the messenger's recovery presents it to him with the request that it be read in the church at Philippi. It is thus a letter from a prisoner about to be executed to a group of dear friends, followers of Jesus whose lives were likewise in jeopardy. It is a thoughtful, tender communication: "And it is my prayer

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that your love may be more and more rich in knowledge . . . your life covered with that harvest of righteousness which Jesus Christ produces to the glory and praise of God."

I

Is it true that our love is deepened as our knowledge increases? Has Paul laid hold upon a working principle? Does it follow that the more we know of truth, goodness and beauty, the deeper will be our love of the true, the good and the beautiful? Dare we thrust ourselves forward in the faith that affirms: Love for reality is richer as knowledge of reality is fuller?

Many years ago I read Browning's lines "Grow old along with me! The best is yet to be . . . trust God: see all, nor be afraid." I loved them. Later I sought to learn why Browning had written "Rabbi ben Ezra." I found that he had read the exquisite quatrains of the "Rubaiyat." Fitzgerald had wrought so well that in his translation Omar Khayyam lived anew in another tongue. Browning, I fancy, was entranced by the rare beauty of the "Rubaiyat" but was repelled by its message. Omar sees man caught in the grip of circumstance, a poor creature crushed by chance, a vase to be shattered into bits. He scorns fate. "You would trust him, ah, trust if you will, but the Eternal Saki from that Bowl has poured Millions of Bubbles like us, and will pour." But Omar yearns for love. He would "grasp this sorry scheme of things entire," shatter it into bits, and then "remold it a little nearer the heart's desire." Browning refuses to accept a world of caprice. He beholds a Creator, and cries, "I trust what thou shalt do." Thus the verses of the "Rubaiyat" are answered by the arguments of "Rabbi ben Ezra." Omar sings of fate. Browning writes of faith. My love for "Rabbi ben Ezra" was deepened as my knowledge increased.

Have you heard the poet Robert Service describe a canyon? "It is plumb full of hush to the brim." Lovely! But stand at El Tovar and look across to the far rim of the Grand Canyon, twenty-five miles away, or to the rushing river a mile below. It is then that one loves the line. Recall Kipling's "Kim." We loved the story of the intrepid lad, India-born, who served England in the secret service. See him as he sits astride the great cannon, called Zam-rammah, there before the Wonder House in Lahore, gleeful in the knowledge that he who possesses Zam-rammah rules the Punjab. One glad day I stood before that Wonder House, the Museum of Lahore. I saw the cannon. I think I might have climbed up to sit astride it and thus become master of the Punjab, had it not been for the giant Sikh policeman who stood near by a silent symbol of the British Raj. But I did see Kim's India and traveled his Grand Trunk Road, and my love of India was fuller as my knowledge became intimate.

The principle holds in music. Join the thousands who sit beneath the summer skies at the Hollywood Bowl to listen to the "Symphonies under the stars." Each year the greatest conductors of the world journey to Los Angeles to direct that superb orchestra. And there, because God is good, twenty-five thousand music-lovers may hear the softest flute-note. The people love the symphonies and their love deepens as their understanding of the symphonic form increases.

But is it true of people? Paul must be wrong here The more we know about people, the more we lov them! There is the relative who came on Friday evenin and said he would leave on Monday. Two weeks hav passed and he is still in the house. Oh no, Paul, th principle breaks down. Not so. I have seen the colleg senior, embarrassed because his father says, "You was." The student hesitated to introduce his father to the pro fessor who says, "You were." Of course, the boy love his father, but could he know his father as I knew him his love would leap into full stature. I had seen th father with tears streaming down his face. It was dur ing the commencement exercises. The father saw his bo receive a college degree. Something welled up in his soul He could not keep the tears back. Was it jealousy? No no. The father gloried in that fact that his boy wa about to go out and beyond him. He had been denied a education. He was jubilant in the fact of his boy' achievement. Grammar is insignificant when put u against a father's heart. When we really know the load others carry, the struggles from which they hav emerged victorious, the limitations physical and eco nomic under which they have labored, our love for peo ple is deepened indeed.

I have never been able to understand people who re fuse to study Jesus. He will stand the most rigid scru tiny. Too much of our approach to Jesus has been bu emotional response. It is not enough to accept him. W must know him. "More love to Thee, O Christ" wil be sung with greater fervor if we have studied him, hi teaching and his life. We have plenty of followers wh declare they love him. We have all too few who knev him well enough to possess the love that is rich in knowl edge. Some fear the laboratory. They cringe like savage before the storm, declaring the scientists wil destroy their children's faith. Nonsense! If there be God, and if he be moral and personal, loving like father, holy, and friendly, surely the more we know o his will, his law, and their operation, the more we wil love him.

II

Paul would have our love enriched by knowledge s that we may possess a sense of what is vital. What i vital? The history of religion reveals contradictor answers to this question. It has been argued that the vita matter is to separate one's self from the world and i mystical meditation find spiritual peace and persona emancipation. It is the monastic way. I saw a man a Nasick, India. His body was covered with ashes. H stood on one foot, motionless, and for hours. I watche him and wondered. What was he doing? I hardly know Perhaps he was trying to merge that which is withi with the great all soul without. But round about hi was the poverty of India. Surely the monastic has faile to catch a true sense of what is vital.

Nor has the legalist, who sees the vital in strict ob servance of a code. There are men who insist that w must dispense with lapels on our coats. Why not? Bu is the matter vital? Others find the creed vital. W need our statements of faith, but after all they merel seek to explain experience. There is grave danger i paying so much attention to the explanation that we n

longer possess the experience. Some find the prayer meeting the vital matter in religion. I would be the last to discount the value of communion with the Eternal, and organized prayer meetings may be an expression of that which is vital. But too often they are like old-fashioned victrolas. The prayer meeting is the victrola. The preacher comes and winds it up. The people arrive with records under their arms, testimonies. They put them on the victrola and round and round they go. The only difference from one Wednesday night to another is that they grow a bit more scratchy as they are used.

What is vital? The very word suggests it. Jesus came that we might have abundant life. He found ulti-

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mate value to rest in personality. He tests men and institutions by their effect upon personality. Is the net result of our activity enriching our own personalities, and are the enriched personalities being spent in making the group life more abundant? Then we have caught a sense of what is vital. Jesus' social philosophy flowed from his religion. For him there was a father of us all and we in turn belong to a family. Every child is of infinite worth. Human beings are never means to an end. They are the end, and all else is instrumental; that is, instruments to be used to make life rich, full, free.

It is this sense of what is vital that has reached the heart and mind of increasing thousands of educators and preachers. It is because of it that educators and religionists speak out. Many tell us that silence in matters economic, international and racial, is not only the better part of wisdom but more fittingly becomes the preacher and the teacher. It is not because the members of these professions believe they have become suddenly experts in economics, statecraft and industry, that they speak. It is because they see ultimate value to rest in personality and therefore demand such reordering of society as may be necessary to guarantee that our social activity shall result in richer life for all rather than in increased possession of things by a few. They call upon the engineer, the executive and the economist to build a society wherein brotherhood is a fact. They would see realities behind the abstractions—liberty, equality, fraternity. They would put men before things.

A sense of what is vital is replacing a sense of profit-making. Profit-making may continue, but it must be subordinated to personality-making. Hence, the nation-wide plea for a personality-making economy. Teachers join with political economists in demanding that we remove the contradiction that lies in our ability to produce and our inability to distribute in a moral or rationally adequate way. They do this because they have caught a sense of what is vital.

It is this contradiction that lies at the root of much poverty and social injustice. It is not only bad morals but asinine economics to allow a situation to continue, where in 1929 the 11,653,000 families at the base of things, or 42 per cent of the families of America, received a total income practically equal to that received by the 36,000 families at the top of things. Teachers and preachers alike, putting personality first, call for the removal of the fear of insecurity that lurks in the mind of the worker during every waking hour. They are not experts in social insurance, but they love people and believe personalities to be of infinite worth. Such insecurity destroys personality and must go. They seek to train a generation of boys and girls who will be so sensitive to human suffering, and so acquainted with human possibilities, that they will dedicate their talents to building a society wherein the sacredness of every personality is recognized and everyone finds opportunity for the fullest self-expression of which he is capable.

It is because they would remove the causes that lead to class conflict and international war, because they believe in democracy and orderly government, because they have caught a sense of what is vital, that they speak. If the teachers are silent today, they deserve the stones tomorrow. Dictators may dress their thought-controlled children in black shirts, brown shirts, or red shirts and teach them to bomb, bayonet and gas. Goose-stepping, saluting automatons may be the educational objective of the Man on Horseback. But American teachers will have none of it. They prefer to train boys and girls for freedom, citizens of a free state, prepared to enforce law and maintain order, glad to guarantee civil liberties to the minority, believing that the truth does free, that love unites and service ennobles, a generation prepared to die if needs be that "government of the people, by the people, and for the people shall not perish from the earth."

American teachers repudiate a way of life that leads inevitably to warfare. They see better use for our artists, poets, dramatists and scientists. They envision world government, with contemporary international anarchy banished from the face of the earth. They know there can be no better tomorrow until selfish, competitive struggle is replaced by sensible, cooperative enter-

prise. They know the acquisitive motive must be replaced by the desire to serve. They insist that the democratic principle, enthroned after a thousand year struggle in the political life, must now in turn become regnant in the economic life. A man's income must be related to the service he renders. His standing in the community must be ascertained by evaluating his service to his fellows rather than by inventorying his possessions. The teacher repudiates dictatorship and embraces democracy. Dictators decapitate their opposition. Democracy dignifies it. Well-prepared teachers wish no society that demands partisanship in order to participate in its life. They desire freedom, so that they may pass on the treasured cultural heritage of yesterday while they prepare a genération to create a better tomorrow.

The modern educator joins with Paul in the prayer that our love may be more and more rich in knowledge, eventuating in a sense of what is vital. He would quicken that sense of what is vital, and do so in time. Men who will not be educated by ideas, may be educated by events. Would we keep our liberties? Would we use the democratic form to realize the democratic ideal? Would we seek a splendid synthesis whereby the creative initiative that flowed from American individualism may be conserved and the benefits that accrue from collective planning and group action be appropriated, then quicken a sense of what is vital, and at once?

III

In all our consideration of the group service to the individual, we do not forget the character of that individual, nor does Paul. He carries on by writing, "So that you may be transparent." What does he mean? The word transparent suggests something that can be seen through. Do we wish transparency? No! We prefer window curtains. We do not wish people seeing through us. Our little souls might be embarrassed by such scrutiny. Perhaps Paul thought that persons whose love had been made rich by knowledge, who had become possessors of a sense of what is vital, would be living lives of such nature that they would not fear transparency. There would be nothing within of which they would be ashamed. Education seeks to create such character.

May I use an illustration that is psychologically incorrect? I know our minds are not empty tablets. (Sometimes, when I have observed a new class of freshmen, I wished they were, in fact in a few cases, have thought they were.) Would it not be an educator's paradise to be able to write the culture of the ages upon these tablets, stamp them with the seal of the university, and send them out with God's blessing and the inevitable mortar-board, educated? But minds are not like that. For the sake of the illustration, allow me to think of personalities in terms of the transparent. Transparent persons! If the beautiful teachings of Jesus might come to us like a ray of light, and because of our transparency be passed through us to others in their pristine purity! Unfortunately, but few of us are transparent Christians. Most of us are prismatic Christians. Just as a ray of light passing through a prism is broken up into the colors of the spectrum, so too are the teachings refracted into the curious colors of our particular prejudices. He said, "Love one another." Be brothers. But we say "Lord, you mean brotherly to our own race, class o nation." Sadly enough, the class concept of brotherli ness is waxing. Class is not a concept large enough t unite men for social emancipation. The idea of brother hood must include all children of one Father. Charac ters transparent are essential if we would enthrone th vision splendid.

IV

Paul's paragraph climaxes in a petition that is at onc command and inner urge. Paul prays for a love grow rich in knowledge, manifest in a sense of what is vital and eventuating in transparency of character. Such a lif should result in a harvest of righteousness. "Your lif covered with that harvest of righteousness which Jesu Christ produces to the glory and praise of God."

I, like many present, grew up in the city. The tern harvest had no content. Upon graduation from th theological school, I returned to California and went t the Methodist Conference. It is at the Annual Confer ences of the Methodist Episcopal Church that the bisho appoints the preachers to their respective churches. had trained for service in the industrial and polyglo East-side of Los Angeles. When the bishop read th appointments, he said "Poplar" and then pronounce my name. My dreams vanished. No East-side servic for me. I bought a map and looked for Poplar. It wa not on it. I sought out the preacher who had been there the year before. Said he: "Take the Southern Pacific go over Tehachapi Pass, and into the San Joaquin Val ley. Get off at Porterville and ask for Poplar. Some body will tell you." It was raining when we reache Porterville, but we found Poplar. The next morning the sun was shining, and since I had been told to cal upon my people, I began with the president of the Boar of Trustees. He was in the field, pitchfork in hand turning piles of beans over to the sun. I thought it a waste of time, because, with city erudition, I knew you had to wet them again in order to cook them. I told him I was the new pastor, and he very kindly suggested tha we go in the house and talk. I refused and asked fo another pitchfork, agreeing to talk as we went down th line. It was a long line. But, seriously, I learned th meaning of the term harvest. The work of weeks la there in the piles of beans upon the ground. In that par ticular case, the possibility of his daughter going to th State University at Berkeley lay there. A harvest o righteousness! That is the climax of it all.

A brilliant Jewish attorney lived in San Francisco So brilliant was he that he found a way to pass money to the Board of Supervisors and get what he wanted A railway company seeking a franchise, a bank desiring rates fixed to guarantee securities at a certain level, a telephone company maneuvering to block a competitor found this lawyer a valuable man. Finally the day came when Abraham Ruef went to the penitentiary at San Quentin. He did not stay very long. A harvest o righteousness? No! I think of another Jew, graduating from the Harvard Law School with the highest record of its history, arguing a case in such a fashion that it became possible to protect women who work—Louis D. Brandeis of the Supreme Court of the United States. In

that case, at least, giving his extraordinary intellect to aid others, a harvest of righteousness.

I have seen men go to China, exploit little children in factories, win speedy returns on their investments. Harvests of righteousness? Hardly. I have known men who have gone to China to spend their lives in educational, medical and religious service. Harvests of righteousness? Yes. Judas had his mean thirty pieces of silver. He hardly knew what to do with them. A harvest of righteousness? Jesus, despised and rejected, bears a cross to a hill. Perhaps a rough fellow shouted, "If you are a god, why don't you come down?" The only answer is a prayer that has echoed and reechoed down the centuries. A harvest of righteousness!

"And it is my prayer that your love may be more and more rich in knowledge and all manner of insight, enabling you to have a sense of what is vital, so that you may be transparent, and no harm to anyone in view of the day of Christ, your life covered with that harvest of righteousness which Jesus Christ produces to the glory and praise of God."

Keep Awake!

By Howard Thurman

From hour to hour keep awake. Luke 21:36.

IT is a common truth expressed many times that the key to the meaning of life, as the individual finds that meaning, is within. All of life's meaning is not found within the individual but an indispensable part of it is found there. Part of a sentence on the outside of the railway station in Washington reads: "He who seeks the wealth of the Indies must carry the wealth of the Indies with him." There is current in India the story of the musk deer. It is said that in the springtime the musk deer is haunted by the odor of musk. He seeks it everywhere. There are times when the questing becomes terrible in its agony. He runs over hills, jumping streams and rivulets with his nostrils dilating and his body aching with desire, confident that around the next turning he will discover musk, the object of his quest. This goes on until at last he falls exhausted, with his tiny head resting on his still more tiny paw, to discover that the odor of musk is in his own hide. "Go where you will from Benares to Mathura; if you have not found your own soul, the world is unreal to you."

It is altogether necessary that we should guard well our inner life lest by our attitudes and our deeds the meaning and the significance of life recede into the background as we proceed into the future.

I call your attention to three simple but important attitudes that students sometimes take toward life which tend to destroy for them its moral significance.

I

First, the failure to recognize the fact that there must be a basic harmony between one's personal conduct and the ideals which one recognizes as most worthful for him. When my personal conduct fails to exemplify increasingly my own sense of the highest, the meaning of life tends to disappear. It is this which Jesus calls the unpardonable sin; you remember the incident. His family sought to excuse him from the judgment of his enemies by saying that he was a little out of his mind. But the Pharisees said, in substance: "His mind is all right, but he is full of the devil; and it is by the power of the devil that he casts out devils." Jesus, overhearing the conversation, replied: "You do not talk as sensible men. A house divided against itself cannot stand. If you keep saying that I am casting out devils by the power of the devil, you will commit the unpardonable sin." This is to say, if you continue calling a good thing bad, you will eventually arrive at a place which makes it impossible for you to distinguish between that which is good and that which is bad. You will precipitate yourself into a twilight world of values in which meanings are obscure.

When I was a boy, my mother forbade me to shoot marbles "for keeps." It happens that I had sisters who found some mysterious use for all the marbles that I could accumulate. One day when I went to my cigar box I found that it was empty. I slipped out of the back yard and went down to the corner in quest of a certain boy. He was notorious in our community for his poor skill with marbles. But he always had many marbles because his parents were well-to-do. When I found him, I borrowed a few marbles from him and engaged him in a game "for keeps." As soon as I returned home, my mother, hearing my footsteps on the porch, called to me. My heart leapt to my throat. Great was my relief when she said, "I want you to run an errand." But all through that day and the next day there was a gulf between her and me. She was the same lovely person as always; but now she was seen by me to be not my mother, but my judge. This relationship between us obtained because in my private life I had accepted a course of conduct that was unworthy of my own sense of that which was right and ethical.

The same fundamental idea is illustrated in Shakespeare's "Macbeth." Macbeth had the idea that he was a man of destiny. He communicated this idea to his wife. Together they swam across Scotland in seas of blood, tying laurels to their brows with other people's lives and other people's heartstrings, until at last Macbeth *was* the first man of the land and Lady Macbeth *was* the first lady. Their friends began disappearing; their enemies multiplied. Macbeth became prematurely old and Lady Macbeth became diseased in mind. She was always trying to wash Duncan's blood from her hands—blood that was not on her hands, but in her mind! At last, exhausted, she gave up the ghost. An attendant came to Macbeth announcing that Lady Macbeth was dead. His reply was profoundly significant:

> She should have died hereafter;
> There would have been a time for such a word,—
> Tomorrow, and tomorrow, and tomorrow,
> Creeps in this petty pace from day to day,
> To the last syllable of recorded time;
> And all our yesterdays have lighted fools
> The way to dusty death. Out, out, brief candle!
> Life's but a walking shadow; a poor player,
> That struts and frets his hour upon the stage,
> And then is heard no more: It is a tale
> Told by an idiot, full of sound and fury,
> Signifying nothing.

Why was life to Macbeth a tale told by a fool, a sounding brass and tinkling cymbal with no meaning? Because in his private life he had violated his best ethical judgment.

Is life to you a grinning skull and crossbones? Out of the depth of its meaninglessness to you, do you cry: "There is no God; no sin, no future life, nothing but the survival of the fittest and every man for himself"? Perhaps life is a grinning skull and crossbones to you because you insist upon trying to separate your personal conduct from your world of values.

II

A second attitude which may tend to destroy the meaning of life for students is the one that says: "I am smart, smart, smart. You can't fool me. I know a great deal. I have been almost everywhere, and the places where I have not been, I have read about. I am a really intelligent person, with no illusions." This attitude makes it very difficult if not impossible for a man to learn very much from ordinary, commonplace experiences of living. It was not an accident that Oscar Wilde said, "There is always room in an unlettered man's mind for a great idea." I remember once doing a group of discussions on religion at a certain institution in the east. I was very much impressed by the rather "smart" contributions of a particular freshman. At the end of my last discussion he accompanied me to my room. As we walked across the campus, I asked him, "Do you come from a religious or churchgoing family?"

He said: "Yes, my mother and father are Methodists."

"And you?" said I.

He stretched his little freshman shoulders back and said, "I am inclined to be rather atheistic."

Bless his little heart! There was only one thing wrong with him, and that was that he was standing at dawn attempting to describe the colors of the sunset; not a typical case, rather extreme. But it is illustrative of a mood that is deadly. If a man has lived to the fulness of his years and comes at last to the end with a sober conclusion that after going up and down many highways he has found nothing of meaning and significance in life, I can only say to him that such has not been my experience. But for one to anticipate all the totality of his experiences in the future by accepting prematurely a judgment with reference to the future, viewed as an end-result, is stupid, to say the least.

> They thought him a magician, Tycho Brahe
> Perhaps he was. There's magic all around us
> In rocks and trees, and in the minds of men,
> Deep hidden springs of magic.
> He that strikes
> The rock aright, may find them where he will.

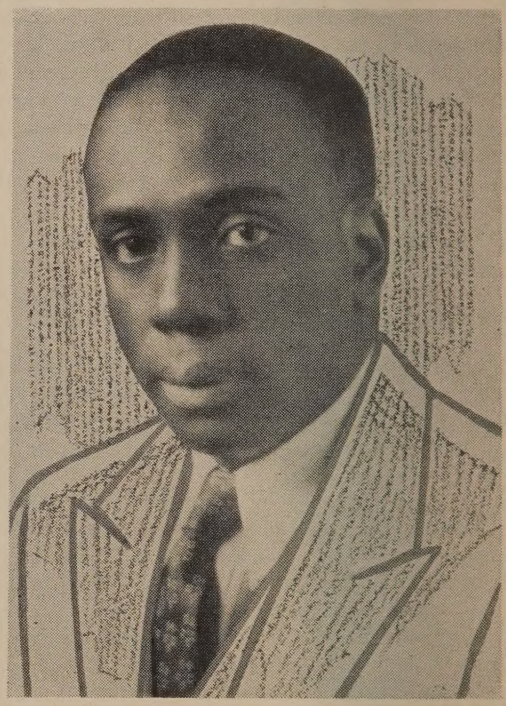
Some years ago during a week of prayer service at a certain state college I noticed an elderly, baldheaded, crippled man who occupied a front seat in the chapel. He was horribly misshapen, stumbling through the years supported between two huge crutches. At the end of the last address he offered to bring me a gift in appreciation for the inspiration that had come to him in the services. He said, "I shall call at your room tonight at 11." During the afternoon I made inquiry as to his name and other particulars. I was told that he earned his living by mending shoes for the men in the college. My informant knew only his nickname. A few minutes before 11 he knocked at my door. Entering, he placed his crutches on the floor and held himself up by holding to the back of the chair. It was then that he said, calling me by name, "Do you like Shakespeare?"

"Yes."

"What is your favorite play?"

"Hamlet."

To my utter amazement he read to me from memory the entire first act of "Hamlet." And then at my dictation he went through many scenes of various Shake-



HOWARD THURMAN

spearian tragedies. Just an old cripple, earning his living by mending shoes for men, most of whom had never taken the time to tap his amazing resources. There is magic all around us, but to the "smart" man there is little of meaning in the commonplace.

Is life growing dingy on your sleeve? Perhaps it is because you have never taken the time to learn from the simple things by which your life is surrounded and which are trumpet-tongued with meaning and values.

III

The third attitude that may destroy the meaning of life for a student is one in which he refuses to identify himself in complete surrender with some cause, purpose or movement—which cause, purpose or movement is more important than the particular fortunes of his little life. All of us are frequently oppressed by our apparent insignificance in the midst of the vastness of the universe. The old theology that made man the center of the uni-

verse was built upon the kind of astronomy which made the earth the center of the solar system. Man therefore became the center of the universe. Modern astronomy says that this vaunted earth is but a tiny speck of star-dust whirling mathematically through space. We live in the western half of that tiny speck of stardust. We live in the northern part of the western half of that tiny speck of stardust. We live in one country in the northern part of the western half of that tiny speck of stardust. We live in one city in one country in the northern part of the western half of that tiny speck of stardust. And, for the most part, we live in one room in one city in one country in the northern part of the western half of that tiny speck of stardust; so that by the time we get to the spot which we actually occupy, it tends to be a vanishing quantity. The net result is that we are oppressed by the littleness of our lives, and the meaning that we find in life is often comparable to our interpretation of our individual significance in the vastness of the universe. It seems to me, then, that we are under great obligation to find something in our world, some cause or purpose to which we may give ourselves in utter devotion.

Some ants through many generations constructed an ant mound. At last, only one tiny grain of sand was needed for one unfinished spot. It happened that in line of duty an ant delivered this one grain of sand to the unfinished spot. As he put it in its place, he arose on his haunches and cried: "My antheap I have built. My view, my world, my me!" The wind stirred in the valley below the antheap and mounted up over its crest, sweeping the vaunting ant to destruction on the other side; *but the antheap remained.*

The full impact of the demands of Jesus upon the life of the individual registers at this point. His references to the pearl of great price, to the treasure in a field which a man sells in order to buy, the necessity for letting the dead bury their own dead, the absolute insistence upon the fact that family and friends must be considered in the light of the demand of God: it is a stern insistence, but it is the great door to the meaning of life. Happy is the man who has become the captive of a great commitment. If you would know the meaning of life and keep that meaning fresh and vital in your own experience, look about you; select some cause, some great purpose; identify yourself with some overwhelming need, give yourself to it in abiding enthusiasm and in complete devotion—something that is capable of stirring you to the depths; something that looms before you as of more importance than the fact of life or death, something which becomes for you the call of God. Our times are pregnant with vast, aching needs. It may be the plight of the sharecroppers in the weary bottoms of the black belt; it may be the threat of war that is increasingly imminent with the passing days. It may be the loneliness and desolation of men and women held within dingy prison walls. It may be the withering tide of secularization that quietly strangles the soul of Christian institutions. It may be the despair of the jobless and the hunger of the unemployed. Find what it is to which you can give yourself in complete devotion and do this knowing that it is *not* nothing.

If life has no meaning for you, it may be that it is because your character is always at war with your ideals, or it may be that your conceit keeps you from exposing yourself to the ministry of the commonplace, or it may be that your pride and insensitiveness keep you from identifying yourself with some cause or some deeply moving purpose which may be the call of God.

> I saw a man pursuing the horizon;
> Round and round they sped.
> I was disturbed at this;
> I accosted the man.
> "It is futile," I said,
> "You can never"—
> "You lie," he cried,
> And ran on.

"From hour to hour keep awake."

The Peril of Privilege

By Harry Emerson Fosdick

THE more one reads the Gospels the more one confronts the fact that Jesus had his main difficulty with privileged people like ourselves. Here lay the secret of his conflict with the Pharisees. Of all the parties in the Judaism of his day he belonged most intimately with them, not with the Zealots, who were fiery militarists, nor with the Sadducees, who were worldly-wise priests, but with the Pharisees. They were the religious party. They believed in God the Father, taught a noble ethic, were convinced of life eternal. Jesus was spiritually of their kin. Yet with them he had his sharpest conflicts, as sharpest conflicts commonly arise between members of the same family.

Now, the point of the conflict lay in the fact that the Pharisees were a privileged class and that Jesus was outraged at the consequence. In his denunciation of them he put this first: "They . . . love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called of men, Rabbi." This pride of position Jesus could not abide. So far as the religious doctrines of the Pharisees were concerned, scholars commonly agree that for the most part he was at one with them and he even said to his followers, "Whatsoever they bid you observe, that observe and do." The nub of their offense was their attitude toward their position of privilege. It made them proud; it built walls around them, shutting them out from sympathy with and understanding of plain folk. They condescended to common people, as John's Gospel represents them, saying, "This multitude that knoweth not the law are accursed." On that point Jesus broke with them, saying: "Whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted. But woe unto you, scribes and Pharisees, hypocrites!"

JESUS AND CLASS-CONSCIOUS PRIVILEGE

Indeed, who can read the Gospels anywhere and not see Jesus' ethical discontent rising most sharply in the presence of class-conscious privilege? Not only the Phar-

isee who went up to the Temple to pray and thanked God he was not as other men are but the rich man who fared sumptuously every day while the poor man ate the crumbs that fell from his table were gall and wormwood to the spirit of Jesus, and sometimes he put the case so strongly that he seems unfairly class-conscious himself. "Woe unto you that are rich!" he cried; "Blessed are the poor"; "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God"; "This poor widow cast in more than all they that are casting into the treasury."

So it stands written in the record and here week after week, as in other college chapels, we imply our devotion to the ideals of Jesus. Are we willing with humility and penitence honestly to face this characteristic emphasis of his?

It is typical of our American money-mindedness that we think of privilege mainly in terms of wealth. Now, economic advantage in some degree is at the basis of every other kind of advantage and Jesus surely did not neglect that fact. Yet, after all, the Pharisees taken as a class were not rich. The privilege which they represented swept a far wider circumference than that. They were the educated, the learned people of their time, holding positions of prestige in school and synagogue. I am solicitous that no one here this morning enjoying any kind of special favor, even that of a college education, should escape the impact of the truth we are trying to speak. Jesus seemed to think that the most difficult problem ethically for any man to face is a place of privilege.

Why should he have felt that way? What was the trouble with the Pharisees?

OUTWARD CIRCUMSTANCES AND THE MAN INSIDE

For one thing, Jesus may have felt as he did about privileged people because a man occupying a favored position is almost irresistibly tempted to estimate himself on the basis of *that,* regardless of the kind of man he is inside. It is extraordinarily difficult for a privileged person to get a true view of himself. A favored place gives us standing, frontage, and setting for our lives. It furnishes us with a show window on the street for all to see, and almost inevitably a man is tempted to think of himself in terms of *that* when his privilege may be merely an extraneous inheritance and acquisition, not truly representative of what the man himself really is.

James M. Barrie set forth this truth dramatically in his play, "The Admirable Crichton." The scene shifts, you recall, from London, with its rankings and discriminations of social class, to a shipwrecked company on a South Sea island, where all special favors are stripped away and the persons of the drama depend each on his own quality. What is a man worth now in himself? As it turns out, it is not the lord but the butler who is the real man—far and away the real man. The lord and his daughters had been getting by on something extraneous to their intrinsic quality. You see, when a man is habitually set in the jewelry of favorable circumstance, he almost irresistibly comes to think that he must be a jewel, when in fact he may be paste.

Because in this country some kinds of social classes do not exist and no chorus of coroneted earls sings, as i Gilbert and Sullivan's opera, "Bow, bow, ye lower mic dle classes!" we must not suppose that we have escape this abiding spiritual problem. The protection furnishe by an advantageous situation against true self-appraisa and self-judgment troubled Jesus in the Pharisees an it would trouble him in us. They were Pharisees. The had the marks of honor and prestige belonging to thei class. They were set in jewelry and thought themselve jewels. That is why Jesus called them hypocrites, no so much because they were consciously trying to deceiv others as because they were so deceived about them selves—all dressed up in external privilege while withi they were such people that if the outward favors wer removed they would be shown up for the hollow thing they really were. That is the inevitable temptation of privileged class.

THE INSENSITIVENESS OF THE PRIVILEGED

Read again Carlyle's philosophy of clothes in *Sarto Resartus.* If a man could only see himself naked, strippe of adventitious advantage, reduced to his native estate "a poor forked radish with a head fantastically carved," then he might see the truth about himself. But thes clothes of outward advantage are not ourselves. Thes acquired and inherited circumstances hide us from our selves until, as Jesus said, at the great Judgment whe men stand face to face with God, high and low, rich an poor, educated and uneducated, white and black, the ap praisals of earth will be completely reversed and the las shall be first and the first last. Today we are trying t antedate and forestall that judgment with a privat judgment day of our own.

For another reason Jesus may have estimated the peri of privilege as he did because a man in an advantageou position, protected by comparatively comfortable cir cumstance, finds it hard keenly to feel what is wron with the world. Fortunate folk do not know where th social shoe pinches as the man underneath knows it They may be better qualified intellectually to analyze i but they do not feel it. There is no wall so high an thick to shut out the poignant and crying hurts of man kind as a privileged position.

Do not, I beg of you, suppose that as from afar I am proclaiming this to you. I am saying this most of al to myself. I was not born into economic affluence—fa from it!—but I was born into a schoolmaster's family and all my life I have lived in the atmosphere of school and books. That is a privileged position and because i is I do not know how the worst inequities and wrong of our present society hurt some people. There are quarter of a million bedrooms in New York City int which no direct breath of air or ray of sunshine has com since they were built. I never had to sleep in one of thos and, what is more, I have never been compelled, n matter how hard I worked, to see my children sleep i them. I do not know what that means. Sociologists tel us that our criminal population in jails and prison doubled during the decade 1924-34 and that the increas came mainly from young boys born and reared in cer tain well-known slum areas in our great cities. I neve had to live under conditions which so like a mill grin

out the inevitable consequence of criminality. I do not know what that means. In New York City are hundreds of thousands of people, honest, self-respecting, industrious, loving their families as I love mine, who, working their hardest at menial and drudgerous tasks, can do no more than support their homes on the bare level of a meager subsistence. I have read about that in books, I see the fringes of it with my eyes, but I do not know what that means.

If someone says, You ought not to blame yourself for that, I say, No, but it is of first-rate importance that I should recognize it, that I should say to myself, You have been privileged and so probably you are blind, blind as an owl at noonday to what is really going on in so-

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ciety and what ultimately ought to go on, socially blind, as privileged people of all generations have been from the days of the Pharisees until now, so that it is a safe historical generalization to say that in the great social movements of mankind not the privileged but the underdogs have commonly been right.

Of course, if I were speaking to the underprivileged, I would talk to them about their temptations. Every estate has its own problems and moral perils. Many of the underprivileged are such because of their own laziness and self-indulgence. Today, however, I am talking to *us*—and we need to be reminded, do we not?—that the major movements of social progress in history have commonly had their source and sustentation in people who were being hurt. They felt the intolerable social wrongs not with their wits but with their pulses. Whatever may be true, for example, about the rights and wrongs of the contemporary conflict over the tenant-farmer situation in the south, it is a safe affirmation, backed by long history, that a century from now the social historian, looking back, will see plainly that not those on top but those underneath were right. And that will be true, not because those on top are bad and those underneath are good, but because those on top are on top. They do not feel where the wrong is as does the man beneath. Whatever may be the detailed rights and wrongs of the American laboring man's present struggle for a larger share in the products of industry, it is a safe affirmation, confirmed by long history, that a century from now the social historian in retrospect will say that in the main matters the laboring man was right—that is to say, he did deserve a larger share of the product of industry and he did have a right to collective bargaining on a scale that was being denied him. William Ewart Gladstone, who was certainly privileged, said, while campaigning for Irish home rule, that during the preceding half century the privileged classes, the aristocratic classes, the educated classes had been on the wrong side of every great social issue and if their opinion had prevailed, it "would have been to the detriment, or even the ruin of the country."

PRIVILEGE IS USUALLY UNEARNED

You see, we are pleading for the Christian virtue of humility on the part of the privileged, and it is not easy to plead for. Privilege does not naturally lead to humility. Favored folk almost inevitably are tempted to think that their privilege is something they have earned, that they deserve it, that it is an outward and visible sign of their superiority. Friends, very little of our privilege have we earned. In this country now, as compared with our colored friends, a white man occupies a privileged position. Is the white man then white because he earned it? Was he not born so? Most of our privilege is not of our earning. Take out of the situation the sacrifices of generations before we were born, the background of our nation, the contribution of our families, what came to us because we were born where we happened to be born, and how little is left of our privilege that we earned ourselves alone! Most of our privilege is a gift. Privilege is something to be humble about.

Especially we need to be humble about what it commonly does to us, how it builds walls around us so that we are shut out from the understanding of our fellows, hardens our hearts, when we do not know it, so that we do not feel what life means to some people, blinds our eyes to the real significance of the major social movements of our time. At any rate, what I am saying today is Bible, sheer Bible, so that were we to take this message out of the two Testaments what would be left would be like a forest after a fire had gone through. From prophets like Amos, crying, "Woe to them that are at ease in Zion, and to them that are secure in the mountain of Samaria, the notable men of the chief of the nations . . . they are not grieved for the affliction of Joseph," to Jesus himself withstanding the Pharisees and saying, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me," this message is Bible.

For still another reason Jesus may have felt as he did about privileged people because they have such a tremendous stake in the status quo. They do not want the

status quo changed. It is treating them very well and, comfortably entwined as they are like a vine about its trellis, they shrink from disturbing alterations. So throughout history the privileged classes have struggled to maintain outmoded social orders and have resisted those salutary changes which afterward were applauded as the will of God.

PRIVILEGE AND THE STATUS QUO

We Americans commonly wince at phrases like "class privilege." We do not want classes in this country nor any talk about class consciousness. Well, I wish there were nothing in our lives with which such phrases corresponded, but there is no use playing ostrich. We are not talking about class consciousness in Marxian terms but we need to see how prodigious a psychological and spiritual factor class consciousness is. Rich and poor, educated and uneducated, collegiate and non-collegiate, employer and employee, white and black, we all live in classes and, far more than we commonly acknowledge to ourselves, the way we look at things and pass judgment on them, the way we shape our attitudes and make our choices is determined by our class interests and prejudices. If any man here looks honestly into his own life he must see that. Have we not long since learned that in the face of almost any public question we can expect a practically unanimous reaction from special social groups and economic classes?

This is one of the most serious facts in our lives. It is our class position that does most of our thinking for us. Here in a great university dedicated to the training of men in objective, impersonal, scientific deliberation, I still say *that*, for it is a towering fact. Especially on subjects which affect our interest it is our class position which does most of our thinking for us. And in particular, when our class is favored, when it receives support and distinction from the status quo, we are almost irresistibly tempted to mass and marshal our thought in support of it. Underline this: *Most of our thinking about social questions is done not individually or rationally, but by pressure of our class interests.*

Now, I am far too realistic to suppose that anyone can altogether escape that. We cannot. But I salute some men and women who are doing the best they know how. They are privileged. They have almost everything that gives life advantage and prestige but they know their peril. They understand that they are in danger of being imprisoned, shut up within the thoughts and attitudes which their class interests dictate. And seeing that danger they do not propose tamely to submit to it. So you will find them always trying to put themselves into other people's places, to outflank and overpass the limitations of their class consciousness, to see the honest-to-goodness truth about social situations from an objective standpoint higher than their class prejudice affords, saying to themselves, Whatever happens to my group, let me get at the facts. That is one of the hardest things in the world for any man to do whether he is a trades union official or a corporation president or a college student. And any man or woman who does that even a little deserves to be saluted as one of the best citizens of the republic.

Alas, how common is the contrary attitude in history! All too typical is the scene described in our Scripture lesson! [Acts 19:23-36.] Who were these people who, hours on end, filled the amphitheater in Ephesus with the cry, "Great is Diana of the Ephesians"? They were a special economic class with their henchmen and hangers-on, the silversmiths of the city, who made the shrines of Diana and therefore liked the status quo and did not want the worship of their goddess disturbed. See, then! All the thinking they were doing on the great question of Diana versus Christ was being done by them not as individuals but as a class, not with their minds but with their prejudices, not on the objective merits of the question but in accordance with the selfish interests of their group. How typical that is and how disastrous the consequences!

In recent years we have constantly emphasized the disastrous moral results of underprivileged conditions. They can be terrific. But as one looks at history as a whole it is not the underprivileged, the whipped and beaten, who have brought on the world its greatest evils. No! Privilege is power and privilege consolidated in a social class is prodigious power and the misuse of that, especially to sustain an unjust status quo grown obsolete has been, I suspect, responsible for the worst wrongs that have cursed mankind. "He that hath ears to hear, let him hear."

THE CORE OF CHRISTIANITY

These, then, I take it, were the main offenses which Jesus found in the Pharisees. We have made those Pharisees so the butt of our denunciation that we may well try to see where their fault lay. They estimated themselves on the basis of their privilege and did not see what kind of folk they really were. Protected by fortunate position, they enjoyed, said Jesus, long prayers, while widows' houses were being robbed through extortionate rents in which they profited, and they were so comfortable that they did not understand what that meant. And, finding the status quo friendly to their distinction and prestige, they wanted no such changes as Jesus called for. They would back up his crucifixion before permitting *that*. Do not suppose I like to put it this way. It makes the Pharisees too numerous.

Nevertheless, while this sermon may have seemed mainly negative and accusatory, at the heart of it is a great and positive philosophy of life, the ethical core of Christianity. Privilege, humbly possessed, unselfishly dedicated, it may be sacrificially renounced, is about the noblest thing in human history. Indeed, the man whom we call "Father of our country" was highly privileged. It is said he had to travel seven hundred miles to encircle his vast estates, and he left half a million dollars in his will. He was, I suspect, the most privileged person in the Colonies. In the tradition of America, Abraham Lincoln stands for what an underprivileged man can do, Washington for what can be done by privilege when it is dedicated. The Washingtons, however, are rare. To handle privilege in that spirit is, I think, the most difficult task a son of man ever undertakes. Is there anyone here who does not need to be humble and penitent about that? For this, I take it, is indeed the ethical

core of Christianity: "He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted."

New Faith In Freedom

By Raymond C. Knox

It is for freedom that Christ set us free; stand therefore, and be not entangled again in a yoke of bondage. Galatians 5:1.

IN THIS challenging summary of the work of Christ we have a clear, unmistakable statement of the nature and the purpose of the Christian life. When men ask, as they rightly are asking today, What is religion for? What is its place and its task in the world? this is the plain and the positive answer: It is to set men free. For to set men free was and is, by explicit declaration, the highest aim and achievement of Christ. His purpose was to enable men everywhere to have their deepest longing for freedom satisfied, actually to know what freedom means, to overcome the obstacles by which it is restrained, to possess and to enjoy it to the full. "It is for freedom that Christ set us free."

Because this was the purpose of Christ the followers of him in every age must likewise have freedom as their foremost responsibility and aim. They are to defend it against all assaults, to promote its spread among men, and to make it triumphant in all realms of life. Devotion to this end demands of men unceasing effort. There is always the danger that the gains which have been made may be lost, that men may give up the struggle for its larger, more perfect attainment. Especially is it necessary that men should be ever on their guard lest they yield to the many subtle deceptions and practices through which freedom is destroyed, and they lapse again into servitude.

FREEDOM AND THE FAITH

At the time when St. Paul wrote his letter to the Galatians the question, whether men would uphold or lose freedom, was the critical issue. It was the question upon which depended the entire future of the Christian faith. The first effect upon those who had come to a knowledge of Christ was the realization that they had been set free, both inwardly in spirit and in the spontaneity of their acts. They discovered the greater possibilities of life which were open to each one of them. They had a spiritual energy which they knew could transform all adverse external conditions so that these also would make for the liberation of life. And they had as their goal the creation of a society out of every race in which men would live in the fellowship and in the freedom of God's kingdom on earth. This was the gospel.

But ere long the initial vitality and vigor of the Christian life showed signs of decline. Some were losing their faith in freedom. There were those who, claiming its name and its privileges, were living in selfish indulgence to the disregard and detriment of others. Instead of renewing their faith in freedom, men seemed inclined to surrender it, to accept a former manner of living according to the exact prescriptions of the ancient law in which the free direction of life by the spirit was restricted or denied.

It was in this situation, as men had to make their far-reaching decision as to which course they would choose, that St. Paul made to his fellow Christians his strongest appeal: "It is for freedom that Christ set us free; stand firm therefore, and be not entangled again in a yoke of bondage!"

TODAY FREEDOM IS CHALLENGED

In the world as we face it today, it is freedom in its essential features and character which once again is the great issue that most demands our thought and concern. For everywhere it is "exposed to a mighty challenge." And how this challenge is met will directly and permanently affect the welfare and the fortunes of all of us. Unless we have freedom, the full satisfaction and happiness in living, the opportunity for us to make the finest use of our education and training, are not possible. Without it all other gains are loss. Shall freedom, to the extent that it has been won after centuries of struggle, be maintained? Shall the aim of our efforts be to enlarge its scope, to possess it in far greater measure, and to make it prevail in areas where now it is not known? Or shall men lose sight of this goal, despair of its achievement, so that even the partial freedom that has been gained shall go down before the powerful assaults that are now made upon it?

In certain conspicuous European countries where until recently we had thought of freedom as at least secure and on the highroad to increase, it has now been swept away by the smashing blows of the cult of force. Forms of self-government have been suppressed. Freedom of thought, of speech, of the press, of scholarship, is not permitted. Democracy is repudiated and disdained. Racial and religious persecution has reappeared. Dictators seize power and proclaim the absolute State.

In our country, where we can say that though freedom is not full grown, yet it is indigenous and familiar —so familiar we do not always appreciate the degree of it we have—what is happening abroad has its effect upon us. There is the possibility that some may be enticed by the sheer might and efficiency of the methods of force and be tempted to imitate them. A much graver danger is that we may not keep our faith in freedom. Because there are huge, unprecedented tasks that must be performed, because there are intolerable evils in society that must be remedied, we may, through failure rightly to understand freedom, come to distrust it rather than to seek it in larger measure. For our greatest present necessity is not simply to keep the freedom we have. We must do more. What we have is not adequate. If we are successfully to meet the challenge to freedom that comes to us today, actually to demonstrate that it is the way to overcome the evils and perform our tasks, we must press forward to a higher conception of freedom. Conserving the gains that have been made, we must now see more clearly wherein true freedom consists. For it is just as we have this ampler, more perfect freedom as our goal that our faith in it shall be

reborn and for its realization all our energies be given. Even as did men in former days, we in our turn must lay fresh hold of freedom, relate it to our expanding knowledge, apply it to our more complicated experiences, to our new and urgent needs.

New occasions teach new duties,
Times make ancient good uncouth:
They must upward still and onward,
Who would keep abreast of truth.

HOW CHRIST SETS MEN FREE

It is this larger freedom, which is equal to our needs today, for which Christ set us free. He did not specify for us any precise form of political, economic or social organization. Had he done so he would have set us less free. These matters he expected men intelligently to work out for themselves. What he dealt with was the essential nature of freedom which is to obtain everywhere, which is to transform and to mold all institutions and practices. His appeal was to man's spiritual nature. And as Disraeli in his address as lord rector of Glasgow University said in memorable words: "The spiritual nature of man is stronger than codes or constitutions. No government can endure which does not recognize that for its foundation, and no legislation last which does not flow from this fountain."

What are the essentials of freedom as we learn them from Christ? What does it mean to be really free? We want freedom. What does freedom demand of us? As with everything else that is high, men may use the word freedom, claim its privileges, and yet have quite wrong notions concerning it. Even crimes, as we have heard, have been committed in its name. Nor can we allow freedom to be betrayed by any attempt to make it a thin disguise for covering human selfishness and greed.

As the broad background of Christ's teaching we have his profound saying as given in the Gospel according to St. John, "Ye shall know the truth, and the truth shall make you free."

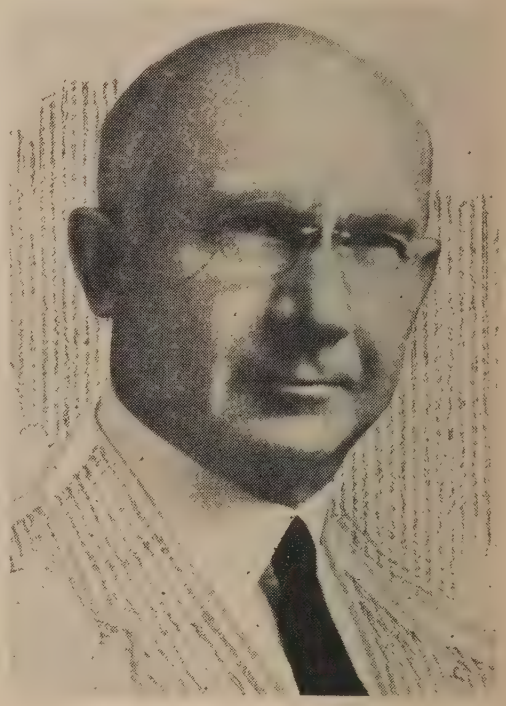
There is a common idea that a man is free when he can "do as he pleases." But this is obviously not a correct statement of the case. A man may be able to do as he pleases, but whether or no he is free depends entirely upon what he pleases to do. He is free only if his action is in accord with truth. If it is not, he will forge the shackles which enslave himself. He will be in bondage to his ignorance, his prejudices, his passions. We are free in our bodies only as we obey the laws of health, not if we violate them. We speak of a liberal—perhaps we should say, a liberalizing—education, because when the mind learns what is excellent, when it is so trained that it can accurately seek and appraise truth, it is thereby made free.

THE WORTH OF HUMAN LIFE

Recognizing that it is the truth alone which makes us free, what does this signify when we apply it to the whole of life? What can we learn of the truths which, as we heed them, lead us to complete freedom, individually and also in the difficult sphere of human relationships?

In the teaching of Christ there are three guiding truths or principles which, when combined and conformed to, do set us free.

The first great central truth which he proclaimed was the supreme worth of every human life in the sight of God. From which as a consequence every human life is to be so valued in the sight of men, and must therefore be free to live as becomes that worth. Thus the freedom which Christ sets before men is always, in the first instance, personal. All the talents and capacities with which one is endowed are for spontaneous, fully-developed use. A man must so use them himself. He cannot be himself or be free until he does do so. It is in the sense of the intrinsic worth of life that all men are equal, though gifts and abilities vary.



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From this valuation of the supreme worth of life it follows that all external obstacles which deprive any life of its rightful opportunity must be removed. We recall Christ's condemnation of offenses to children, his solicitude for the neglected and the poor, his fearless attack upon injustice and the exploitation of men for material gain.

The highest development of every human personality in freedom is the true end which all things must serve.

With this as the end, there is in the teaching of Christ a further truth which is of indispensible importance for the realization of freedom. While each individual has the right to live out his own life, yet no man can make full use of his powers, nor in any real sense be free, in isolation. For the truth is, we are all members one of another. Man was made for fellowship. One's capacities are called forth, his opportunity to use them must of necessity be found, only in association with others.

To this truth all modern knowledge testifies. It is written into the very structure of personal life. If a man is deprived of fellowship, forcibly or voluntarily, his life is impoverished and dwarfed.

Thus in the teaching of Christ, while freedom is always personal, he makes it emphatically plain that freedom can never be known apart from fellowship. He therefore presents to us the way that leads to complete freedom in the ideal of a society of free, cooperating, contributing personalities, which society he designated as the kingdom of God upon earth.

FREEDOM NOT NEGATIVE

Have we not too long, too exclusively, thought of freedom only in its limited, narrowly individual aspects? We are still under the sway of an inherited, inaccurate idea that it is something that a man has by himself in isolation, in a "state of nature," which he has to give up in part to society in exchange for something else. We can see historically how this individual emphasis arose as men were oppressed by despotic authority and custom which they had heroically to resist. But a result is that freedom is commonly defined as what a man has a right to do without interference, or negatively, "so long as he does not interfere with others." And the function of society then seems to be to determine when and how much to interfere. In neither case are we free.

As Archbishop Temple pointed out in a notable address delivered in this country, freedom conceived in this limited manner has been marked by "self-assertiveness," by the "claim or demand for recognition of rights, rather than of duty and of demand for opportunity of service." "It is," he says, "largely because the kind of liberty which has been in people's minds has been this purely individual . . . self-assertive thing that it has so signally failed in some nations which have set up machinery for its expression."

Our task is to rise above this restricted interpretation and to recognize what true freedom demands of men in social responsibility and obligation. It must be defined not negatively, as what a man has a right to do "so long as he does not interfere with others," but positively, as the fully developed life of each human personality which is to be perfectly wrought out in the fellowship and in the service of men.

FREEDOM THROUGH LOVE TO MEN

This brings us to the third and culminating truth which we have from Christ. A man is free, and free only, when in relation to his fellow men his unfailing, dominating motive is that of an active good will or love. The word love, in the New Testament, has a content which is not sufficiently brought out in our English translation. It refers not to a romantic feeling or merely to an exalted emotion. It stands primarily for an ethical virtue. As one scholar gives its practical equivalent, it means to "live constructively"—that is, creatively, so to use one's powers that they at all times contribute to the welfare of men. In practice it means to subordinate the motive of pecuniary profit to the higher motive of social benefit; not to live the divided life of selfish getting in work eight or ten hours of the day, and of occasional unselfishness only in the hours that remain. For no man, nor no nation, can endure half-slave and half-free. The "eye" must be "single" if the "whole body is to be full of light." "Ye cannot serve God and Mammon."

But when a man devotes all his talents, initiative, opportunities, in his daily occupation or business and elsewhere, to make his utmost contribution to men, then his own life reaches its highest fulfilment. He lives by the standard of him who came not to be ministered unto, but to minister. In losing his life he finds it. He is free!

Further, it is this same divinely ethical motive or spirit which has the power to create the free society of men, and also to transform all repressive external conditions so that the life of freedom, spiritually and materially, becomes fully realizable.

LOVE THE WAY TO FREEDOM

Saint Paul discusses the necessity of this motive in relation to law, which was an issue then even as it is now. If on the one hand we are to be saved from the evils of selfish assertiveness, exploitation and greed, and on the other, from the harmful effects of excessive social control, then we must prove our fitness for freedom by making dominant in all activities this spirit of creative good will or love. "Love," says St. Paul, "worketh no ill to his neighbor; therefore love is the fulfilling of the law." And again, "For all law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thy self."

A high ideal! Yes, but it is not an impossible utopia. It is preeminently practicable. All lesser aims have disastrously failed, and all substitutes offered reduce us to bondage. Nor will men ever be content until this ideal is realized.

To value every human life as of supreme worth; to establish fellowship; to create the society of free, cooperating, contributing personalities which ultimately will include all men—this is to live in obedience to God whose service is perfect freedom!

Vistas of Brotherhood

A DAY will come, in not undreamed of years,
When men shall wake with singing on their lips.
Their toil will bloom with hope uncursed by fears;
They will not labor to the tune of whips;
They will not close their days as battered ships!
Then all shall be as gods, Olympus-born,
And joy shall grace each heart. As beauty drips
From Summer dawns, so from the fields of corn
Shall gladness be shed forth on all the sons of morn.

Then lust will die, and gold will lose its lure.
No soul will gloat while others starve for bread.
The lure of love will prove the ample cure
For all earth's ills, now meetly harvested.
Each man, a king, in pride shall lift his head;
And every child, still bright with heaven's gleams,
Shall play in Eden gardens, tenanted
By fays and elves. By softly flowing streams
We men of earth shall find our long-lost dreams.

THOMAS CURTIS CLARK.

Truth and Freedom

By William G. Chanter

If ye abide in my word, then are ye truly my disciples; and ye shall know the truth and the truth shall make you free. John 8:31, 32.

SURELY this is the most popular text which a preacher could take for this generation. If there are two things upon which we pride ourselves they are the breadth of our freedom and the depth of our knowledge. To find these great words, freedom and knowledge, put together by the Teacher to whom we pay homage if only in lip service sounds like a compliment to us. We have found immense areas of new truth and, as the Master foretold, it has made us free.

Only a few years ago the books of Jules Verne were read with eager interest by those who saw in them their own cherished dreams of emancipation from the tyranny of time, which mocked them as it left them behind in its flight; and of space, which ruthlessly parted them from their goals, and was leagued with time to frustrate their endeavors. But now who reads Jules Verne except from curiosity to see what a former generation thought to be wonderful? Those books which once were thrilling are now rather dull because our discoveries of new truth have given us conquests over time and space which far surpass the wildest dreams of forty years ago. When the Queen of Sheba came to visit King Solomon, she requested him to display his wisdom and when, nothing loath, he did so, we are told that there was no spirit left in her. But how much spirit would be left in Solomon were he confronted with a fairly clever high school girl of today? And how much more a slave to circumstance was the mightiest potentate of yesterday compared to the modern wage earner who owns an automobile and a radio, rents a telephone, and lights his home by electricity?

KNOWLEDGE THAT ENSLAVES

And yet amid all this clamor of self-congratulation, there are mocking voices which cannot be silenced. Has this boasted knowledge of ours, they ask, really made us free? And when we look at our world our boasts are apt to die on our lips. We see a spectacle which bears much more resemblance to abject helplessness than to resolute freedom. It looks like a frightened rabbit moving toward the jaws of a snake. Britain is rebuilding her navy, is feverishly manufacturing airplanes, is considering the adoption of conscription so that her army may be brought up to full strength, all because she does not know how to avoid another war which will certainly plunge her and the rest of the world into a misery even deeper than that which followed the last conflict and still plagues us. And the rest of Europe, in so far as it has not already set the example, is following suit. No sane man doubts that war is suicide, or thinks that the heaping up of armaments is any guarantee against it. But our great increase of knowedge does not include the knowledge of how to avoid suicide. All we can do is to see to it that our suicide will involve the murder of our enemies.

When we look at our own country, there again our possession of freedom seems doubtful. Is it freedom that puts millions of people on relief rolls? Or, to turn again to Europe, what has become of freedom when modern tyrannies can utilize the modern improvements of transportation and communication to control not only the bodies but the very minds of men? A few months ago a reviewer in the literary supplement of the *London Times* remarked that some of the darker aspects of Elizabethan history could be better understood now than twenty years ago. It was not, he went on to say, because of any advance in scholarship, but because we were now familiar at first hand with the methods of tyrants, with political assassination, blood purges, state trials which only thinly veil judicial murder. Is it freedom for a world to plunge itself into the almost forgotten barbarism of five hundred years ago?

OUR VAUNTED KNOWLEDGE—AND THE NEXT WAR

And the worst of it all is that the very knowledge on which we pride ourselves, in honor of which we hold an exhibition called "A Century of Progress," seems to push us all the more rapidly into the abyss. The next war will be fatal just because we know so much. We know so much about chemistry that we look with helpless despair toward the wholesale slaughter by poison gas of the population of the world's great cities. We know so much about airplanes that we can do almost anything in the air except guard our homes from air attacks. We know so much that we can navigate the depths of the sea and sink great ships like the Lusitania without warning. We know so much about the production of food and houses and clothing and all the host of things about which our grandfathers never even dreamed that we produce too much and starve amid overabundant crops and our superfluous factories.

What is the matter with us? Is this text, which seems at first glance so evidently true, and so pleasing to our pride, really true? Or is Aldous Huxley right when he says in grim parody: "Ye shall know the truth, and the truth shall make you mad"? Is truth only another of those glittering will-o'-the-wisps which lead men on to final frustration? We know that there are many great words which stand for vanity. Power is one of them: many a man has sold his soul for power only to find that he is a slave to his own power, never able to do anything he really wants to do for fear he will jeopardize his power! Wealth is another: a man will strive for a lifetime to accumulate wealth and the more successful he is the more he is dominated by his fortune. Perhaps the search for truth is just another one of the bad jokes which a mocking universe is forever playing on us. We pile up knowledge and find that we are only the more hopelessly enslaved. Perhaps the real truth is that the wages of truth is death, that the knowledge of the truth means an ultimate and complete pessimism.

But there is another possibility. Certainly Jesus was not mocking us, and it does not seem likely that he was deceiving himself. It may be that there is more than one kind of truth and that we have failed to find that truth Jesus meant, the truth which does not enslave but does liberate. Perhaps we have been so busy accumulating the kind of knowledge which enslaves that we have had no time for the truth which sets men free. Surely

we ought to think seriously of this possibility for unless it is worth while we are shut up to the view of truth as a false beacon, the fire kindled by some cosmic wrecker to lure our craft to hopeless wreck.

SCIENTIFIC KNOWLEDGE VAIN IN ITSELF

One thing is certain—there is more than one kind of knowledge. There is knowledge about things, how they are made and how they work. There is, for example, the knowledge of the atom and its structure, of poison gas and its composition. This is the kind of knowledge with which the natural sciences deal. It is purely objective—the use which may be made of it is nothing to the scientist as a scientist. But the work of the student of

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human social forces can be as objective as that of the student of nature. He can think of the human individual as having no other significance than that of a unit in a statistical total. The old classical economists talked about the "economic man" and ignored the actual flesh and blood human beings. We have heard of the "consumer" and of the "producer," of "labor" and "capital," so much that when a presidential candidate spoke of the "forgotten man," everybody at once got interested. Here at last there was a chance to hear about a real human being, and in the flurry of interest the fact that the term was a bit misapplied escaped notice. People are almost instinctively glad to get away from the knowledge of things.

They know that it does not give freedom. The knowledge about poison gas can be used to rid a building of rats or a city of its population. The knowledge of the economist may be used to create a monopoly to enrich the few and plunder the many—every great monopoly maintains a staff of expert economists. Or it may be used in the service of the government, or in training young men and women, who in turn, if all they get from their teachers is mere factual knowledge about economic forces as things, may use their new found truth for selfish or unselfish purposes, the one as likely as the other. In itself this kind of truth does not liberate. It is just as likely to enslave.

This is the kind of truth of which we have so much. It is indeed a marvel how much we know, and the mere thought of what our successors will know fifty years from now if knowledge grows at anything like its present rate is literally stunning. But of course that presupposes that there will be anybody left to know anything fifty years from hence. We had a little dress rehearsal of the war to end war a few years ago. Perhaps when the actual performance of the play comes, the irony of its title will become apparent to the cosmic onlookers, since there will be nobody left for another war. However, one thing seems certain—if half a century from now enough people are living to keep civilization going and knowledge increases at the rate and in the direction in which it is now increasing, they will not have freedom. It simply does not come with a better acquaintance with the nature and property of things.

THE TRUTH THAT SAVES

Not that there is anything new about this. Long ago, in his book *Past and Present,* Thomas Carlyle described the England of his day, an England which was making the most amazing advances in industry through a vast increase in the kind of knowledge on which we pride ourselves. But it was an England which was purchasing her wealth at the expense of the wholesale degradation of her population. The workmen who manned, or should have manned, her factories were starving, and the almshouses were crowded with misery. The skilled workman was a slave of his skill; he was shut up in what Carlyle called "poor law Bastilles" because he knew too much. It all sounds like a description of our own times. We have known the truth and the truth has made us slaves. And surely at least a bit mad.

For the truth of which we have known so much has no power, we are finding, over the real enemies of freedom—which are not nature, or space, or time, but greed and selfishness. To know how to control nature, and to minimize the obstacles of time and space in itself only gives new weapons to these arch-enemies, arouses new greedy appetites, displays new goals for a selfish acquisition. If men are to be set free from the only slavery which is in the end really dangerous, it must be by some kind of truth other than this.

Well, there is another kind of truth, the truth about the value and meaning of life, about the nature of happiness. This is the truth which sets men free. The England of Carlyle was being ruined by the mere knowledge about things, a knowledge which could handle men and women and little children only by reducing them to the status of things, attachments to machines, a knowledge which was powerless to protect them from greed and the slavery into which greed sold them. England was saved not by the men who knew only the truth about machines and machine tending, but by men who

had found another kind of truth, the truth about the meaning and worth of human life, men who knew that personality was worth more than all the abundance of the things which England could possess, no matter how high that abundance might be piled up. Two kinds of truth were pitted against one another, truth about things and their acquisition, truth about human life and its value.

Here is a quotation from a severely factual book, Cheyney's *Industrial and Social History of England*—from the chapter dealing with the struggle for decent working conditions: "As a matter of fact, the factory laws were carried by the rank and file of the voting members of Parliament, not only against the protests of the manufacturers especially concerned, but in spite of the warnings of those who spoke in the name of established teaching, and frequently against the opposition of the political leaders of both parties. The greatest numbers of those who voted for them were influenced by their principles and feelings, and yielded to the appeals of certain philanthropic advocates."

Not only do these two kinds of truth differ in subject matter, however, they differ also in the way in which they are acquired. The truth about things is reached principally through the intellect—principally though not wholly, for no man ever learned anything without being urged on by some desire which is not the creation of the intellect. Still, the intellect does predominate in the acquisition of factual knowledge; the scientist prides himself on the passionless objectivity of his methods of investigation.

THE WAY OF FAITH AND EXPERIENCE

No wonder, then, that factual knowledge is not the way to freedom. For purely intellectual knowledge can never move to action, and is therefore powerless to overthrow the deep-seated greeds of humanity. Sir Norman Angell has developed arguments against the practicability of war which are intellectually unanswerable. But wars go on. It is easy to demonstrate the fact that the acquisition of colonies does not enrich the acquisitive nation, but the scramble for colonies goes on. The fallacy of economic self-sufficiency is intellectually obvious, but the building of tariff walls goes on. Intellectual knowledge cannot bring freedom from the folly which it exposes because that folly is rooted in greed against which the intellect is a feeble defense.

No, the knowledge which sets men free is that knowledge of the great human and spiritual values which is reached not by the way of the intellect alone, but by the way of faith, the way of adventure and of experience. If we read our text again we shall notice that Jesus promised freedom through a truth which could be known only by those who actually lived by his teaching. Truth about the meaning and value of life comes only through the venture of faith.

Take for an example of the truly free man the great Belgian, Cardinal Mercier. It was an aide of the German governor of Belgium during the occupation, a man who had again and again carried to the Cardinal the demands and threats by which it was hoped to silence him, who after the war wrote in a German paper: "Certainly no one has fought the Germans with sharper weapons than did Mercier; certainly no one has done us more harm in Belgium and throughout the world. . . . But he had no bitter hate for Germany. Apart from his religious duties, which he had very much at heart, he was far too intelligent to hate, and he would not have been so dangerous to us as he became if his patriotism had been stimulated by the impulse of hatred. He fought us with invincible strength and pitiless dialectic, which he had acquired by the long discipline of his will, of his spirit, and of his whole personality. He was dangerous to us owing to the spiritual ascendancy and the sovereign prestige which these characteristics gave him." But note the Cardinal's own explanation of his freedom and his power. He tells us that it was from his mother that he learned the truth which made him free. "It was in her heart, in the serene virility of her resolutions, that I first read the great lesson of life: that man is nothing, that success and adversity are nothing, that God alone matters."

WANTED—A PROGRAM FOR LIVING

How did he come to know that with the calm assurance that made him stronger than all the Kaiser's legions? Not by intellectual formulation, but by daring to live by the truth which he first read in his mother's life. The truth which sets men free from hate and greed and fear can never be known in advance of the venture. How can a man know that loyalty is the pearl of great price? Only by being loyal, by feeling the thrill of possession. How can he know that love is better than hate? Only by surrendering to love. How can he know that the kingdom of God is worthy of first place? By giving himself to it, and finding the supreme satisfaction which comes to its servants and makes them free indeed. How can he know that Christ is right? Only by abiding in his word, and thus finding that his service is perfect freedom.

For the truth that makes men free is the truth about themselves, it is the secret of the way in which by the constitution of their being men were made to walk, and hence it is the way of an ever expanding life, of ever new and ever greater satisfactions. It is only in practice that it can be known, for it is a program of living and not a theory about life.

The other day a group of young men were talking about the Christian ideal, and one of them said: "I know that these ideals are right, but I know that I shan't follow them, that I shall go with the crowd after all. For I want the good things of life—security, and a home, and the power to give my children the things they ought to have. And I can't have these things and still hold to my ideals." But what a hideous mistake he was making! How can any man give his children the things they ought most to have if he begins by the betrayal of his ideals? He can give them a fine house, and automobiles of the best make, admittance to one of the best colleges. But he will never be able to give them what that old Belgian mother of Cardinal Mercier gave her son. They will never learn from him that only God matters. Is the betrayal of one's ideals the way to the possession of the good things of life? Not if the good life is free.

After all, this text which sounds at first hearing like

a compliment is really to a world like ours a challenge. The Master is saying that if you dare to follow he will lead you to a truth which will make you free, which will give you the secret of the good life, the really human life.

Years ago I spent a summer on Lake Winnepesauke. There was an eagle who had his nest on one of the islands in the lake, and I used to like to watch him as I rowed and he soared far overhead in glorious freedom. It was easy to see that the old fellow was really living the life for which he was made. But how different is an eagle in a cage! Jesus believed that men were made for flight, and he challenges us to try our wings. We talk about freedom—dare we take him at his word and be free? We talk about truth—dare we act upon it?

The Patriotism of Jesus

By Howard Chandler Robbins

And when he came near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. Luke 29:41.

STUDENTS of the topography of the Holy Land tell us that three roads go over the Mount of Olives from the east. The principal road, and the easiest, runs across the mountain a little to the south of the summit. There is a point of this road where, as the traveler turns the corner of the rock, part of the city suddenly comes into view. This must have been the precise spot where Jesus stood when he wept over Jerusalem—one of the few exact sites where we may know that he once stood. We picture him standing there, looking down upon the city which in a few days was to cast him out as a felon, regarding it with affection and with grief.

"When he came near, he beheld the city, and wept over it." The word which is translated "wept" is a stronger word in the original. It is not the word which is used in the fourth Gospel to describe the emotion of Jesus at the grave of Lazarus. That denoted silent weeping. This denotes wailing and sobbing. It is the word used by St. Luke to describe the grief of the widow of Nain, the grief of a heartbroken mother. It is one of the strongest expressions denoting emotion which is to be found in the Gospels.

What it denotes was by no means characteristic of Jesus. In the supreme emotional crisis which we have come to term his Passion, what most impressed the evangelists, and what most impresses us, is our Lord's entire composure. Peter denies him, the disciples forsake him; all around him are swayed and shaken by passions of one sort or another—fear, hatred, anger, sympathy, remorse. He alone is unmoved, unshaken, serene and composed in the face of agony and death. In the march to Calvary he gave no indication of his own physical and mental sufferings. There was not the slightest shadow of self-pity. "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." There you have it again, his grief for Jerusalem! His thoughts were not for himself but for his country. Bleeding from the Roman scourge, bending over the Roman cross, he spoke as a Jewish patriot, diverting pity from himself to the things his fellow countrymen were soon to undergo in the most dreadful siege recorded in history. The authors of the Book of Revelation knew what these things meant. "Behold, the Lion of the tribe of Judah, of the Root of David, hath prevailed to open the book, and to loose the seven seals."

"The Lion of the tribe of Judah." To us who are non-Jews this is a somewhat startling phrase. I cannot think of any place in our hymnologies or liturgies where we make use of it, though no doubt there are such places. Startling as it is, even to us, and shocking as it must sound to the ears of German Christians, there it stands, part of God's word; and because it is part of God's word, its significance must be realized. Christ's gospel is universal. The Lion of the tribe of Judah is the Savior of all mankind. The Root of David is the Redeemer of the whole world. Nonetheless, his gospel was preached first to the Jews. "I am not sent," he said, "but to the lost sheep of the house of Israel." His disciples were in the first instance men of his own race. And Jesus did not put from him but deliberately appropriated the Hebrew title of Messiah, a title rich in its connotation of national mission and of racial hopes. The name of the Galilean village in which he was brought up clings to him to this day: Pilate would not erase it, and the Nazis cannot. He is Jesus of Nazareth still.

A LEGITIMATE PATRIOTISM

Now this aspect of the character of our Savior suggests something very definite. It suggests the legitimacy of patriotism. There is a species of internationalism which is given to burning national flags and substituting the red flag in the name of universal brotherhood. Universal brotherhood is what we want, but this is not the way to get it. For some good purpose, God made men and races different. Every man's life is indeed, as Horace Bushnell told us, a plan of God, and so is the life of every nation. And the plan of God is fulfilled when we strive to realize universal brotherhood as Jesus did, *through* race and nation, but not apart from them.

At a time when nationalistic feeling is running strong, this love of the Savior for his native land is of especial interest to us. In thinking of it, we should remember that it was an informed affection. Jesus knew his country. He was familiar with its history and its traditions. From boyhood up he must have known them, and from boyhood up he laid hold upon what was most worthy in his country's history, its succession of noble-minded men. Material wealth and grandeur did not interest him. He makes only a passing allusion to the prosperity and magnificence which had made the reign of Solomon fabulous. "Consider the lilies of the field," he says: "even Solomon in all his glory was not arrayed like one of these." There is a touch of scorn in his comment upon the ease-loving critics of John the Baptist. "What went ye out into the wilderness to see? A man clothed in soft raiment: behold, they that wear soft raiment are in king's houses." Our Lord goes straight through accident and circumstance to the true substance of his country's wealth. For national wealth is personal, not material, as Horace Bushnell declared in his oration on the Wealth of Nations. "It includes the natural

capacity, the industry, the skill, the science, the bravery, the loyalty, the moral and religious worth of the people. The wealth of a nation is in the breasts of its sons."

PATRIOTISM MUST BE WELL INFORMED

There Jesus sought and found the wealth of Israel. He found it in noble types of human personality, in the men and women whose life and utterance had made Israel loveworthy to him. He dwelt upon their words and deeds with insistent recollection. He liked to refer to what Moses had said in a given connection, or to what David had done, or to what Isaiah or Jeremiah had prophesied. In the scene of the Transfiguration, those who appeared with him as the companions of his

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glory were not angels. They were men, and Israelites. They were transfigured spirits of his own countrymen—Moses, the founder of the nation, and Elijah, its preserver from idolatry.

We conclude then, from the example of our Lord, that true patriotism must first of all be well-informed patriotism. The words and deeds of our national heroes—such men as Washington, Jefferson, Franklin, Marshall, Lincoln and Lee—ought to be a source of spiritual nourishment for us, as those of Moses and Elijah, Deborah and the Macabbees were to the Jews. We ought to know our American prophets also, what they said and why they said it, what was true and lasting in their messages and what has been outgrown. Every man who looks forward to preaching in an American church should have in his library biographies and sermons of American prophets: of Jonathan Edwards, of William Ellery Channing, of Horace Bushnell, of Phillips Brooks. We should know Lowell's "Commemoration Ode" and Walt Whitman's elegy upon Lincoln; Emerson's essays should be familiar to us; Hawthorne's novels; Parkman's histories, the works of our artists and sculptors, the discoveries of our inventors, the deeds of our pioneers. We ought also to follow the example set by him who was the Lion of the tribe of Judah, and push aside with something of his great disdain our country's material claims to glory, all thought of its prosperity, its magnificence, all the things upon which the jingo dotes and dwells, and go as Christ did straight to the realities of national distinction, to its deep-rootedness in human life.

To study American history is the way to reach a conception of national mission. For as truly as ever Israel was a nation set apart for moral ends, so truly is our country. The migrations which peopled this land were for the most part as truly religious migrations as was that of Abraham. Pilgrims came here, braving perils by land and perils by sea, for freedom of worship. "We are not of those," said William Bradford, "whom little things deter." Huguenots came here, bringing a pure faith and seeking safety for it. Quakers came here in great revolt against an unchristian order of society. Of William Penn and his dealings with the Indians we can think without shame. If there were some who came for worldly gain, and some who came from mere audacity and the spirit of adventure, there were many more who came from nobler motives, God-conscious, and in his strength courageous and persevering. True patriotism should have by heart the story of the founders. It should know the story of America as the Greeks knew Homer's "Iliad" and the Scandinavians and Germans the *Nibelungen Lied*.

MORAL VALUES AND PATRIOTISM

But this is not all we learn from Jesus' love of country. The text itself points to a quite different aspect of it. It pictures him as weeping over Jerusalem. His love was an enlightened love. He was not blind to any of Israel's defects. He was as unsparing in his criticism of the nation's vices as any of the Hebrew prophets who came before him. There was wrath as well as pity in the tears he shed for Jerusalem—wrath that the great city should harbor willingly so much that was unclean, indignation that it should depart so far from the founding fathers and their faith.

That perception and appraisal of moral values is a vital element in all patriotism worthy of the name. We shall make nothing of our patriotism, it will be a meaningless and empty boast, until we so deeply enter into the moral life of our country that its problems become our problems, its needs our needs; and its shortcomings and misdoings are ours also, in a mystery of atoning love. "There is a mystery in the soul of state," said Shakespeare. To a patriot there is always a mystery in the soul of state, a mysterious unity, a mysterious participation of the individual citizen in the corporate life. To a patriot all reproach of his country is in some sense self-reproach; all humiliation concerning it is in some sense personal humiliation. He feels that he is responsible, whoever did the wrong. Our cities will never be cleansed, our modern nations will never be brought to paths of righteousness and peace, the world itself will not be

aved until patriots of every land become Christian patriots, making their love of country a means to the ulfillment of their religion.

We ought to take to heart that national prayer in which we ask God to help us to "close the widening chasm between the strong and weak, the rich and poor; o cast into it all pride and prejudice, luxury and lust, envy and covetousness, the insolence of riches with the rancor of poverty, that we may fill it full and make a highway for the King to pass over, and for all the people to walk in together."

A Daring Dream

TODAY, all over the world, religious leaders are rallying the peoples to try once more to realize the ancient ideal of a brotherhood of man on earth, to build, before the fall of the final doom, a glorious era of spiritual culture shared by all men.

It may be a daring dream. World-weary philosophers of the ancient religions gave up the hope; world-denying saints sought the ideal in another world; sage theologians put their trust in God and despaired of the powers of man; practical men, laughing at the religious vision, deliberately mold the world to their will.

The time has come to actualize the religious ideal by the united energies of mankind directed by creative intelligence. Never before in the history of the religions did men see the task so clearly. Never before in human history did they have in their hands the scientific tools they now possess. Never before did they have the eyes of science to see and analyze the problems as they can now do. Never before was it possible to control material resources as it is now possible. Never before was it possible to gather human energies about a task as it is now possible to organize it. Never before in the history of the world did the outstanding leaders of the great religions see the religious task and ideal through the same eyes and in the same terms as they do today.

It may be that the future may realize the dream and lure that glorious music out of life which has eluded and escaped the toiling children of men through the long centuries of the past. Religious men will at least enlist for one more effort to make spiritual values dominant in human civilization, to embody in world organization the religion of humanity.

A. Eustace Haydon
In *Humanist Sermons.*

I would conclude by just saying this to you, that if the world—Europe and the world—can find no other way of settling their disputes than the way of war even now, when we are still finding and burying the bodies of those who fell twenty-years ago—if they can find no other way, then the world deserves to perish.

Stanley Baldwin.

If the peoples are minded that there shall be no more war, there will not be . . . Inculcate into the minds of people a peaceful attitude, teaching them that war is not only a barbarous means of settling disputes, but one which has brought upon the world the greatest affliction, suffering, and disaster.

Frank B. Kellogg.

We none of us know what we can do. The labor which appears hard to us today will be easy tomorrow if we attempt it; then let us go on to something more, and when, by God's help, we have accomplished it, we will seek after something higher still, and never be satisfied until we have achieved all that holy love can produce from us. Loved as we have been by our Lord Jesus, and professing to be the possessors of a spiritual and secret life of divine origin, let none of us be idle.

C. H. Spurgeon.

A Pastoral Prayer

By Winfred Ernest Garrison

O GOD of light and life, open our eyes that we may see; make clear our minds that we may understand; make sensitive our hearts that we may feel; and quicken our spirits that we may live. May we not be satisfied with ignorance where knowledge is available. May we not rest complacent and content with a little knowledge when more may be gained. Deliver us from pride of opinion, from prejudice against that which is new or strange, and from the mental indolence which shuns the risk and effort of fresh discoveries of truth. Grant us the courage and the energy to know what may be known of this our world, of the laws by which it is governed, and of what men have thought and learned and done. May our search be for wisdom as well as knowledge.

Knowing the powers and the dignity of our human nature, may we be divinely discontented with whatever is base or narrow, selfish or cruel, or in any way unworthy of our high calling. Knowing our limitations, may we be humble in the presence of wisdom greater than our own and mysteries too deep for human minds to fathom. May we be bold in inquiry, reverent before the facts, and willing to live by the sublime adventure of faith when the reaches of reality go beyond the boundaries of touch and sight. So may we be like children, eager and inquiring; like children, teachable and trustful; like children, growing in knowledge and in grace.

Help us to learn how we may, with all our diversities of interests and powers and our several endowments of knowledge and resource, live as one human family—the family of God on earth. What in us is dark, illumine; what is low, raise and support; so that, bound to one another and to Thee by bonds that give us freedom for the largest life, we may attain unto the liberty and glory of the sons of God. Through Jesus Christ Our Lord. Amen.

Come, Let Us Worship

By James Dalton Morrison

CONFRONTED with the widespread revival of interest in worship today, many preachers are bewildered, wondering whether this reawakened interest is a peril or an opportunity, and if an opportunity, how they may best capitalize it for the good of the kingdom. Some, it is evident, suspect the current trend toward ritual as the return of an old and subtle temptation. Our Puritan forefathers, moved by a rugged passion for simplicity and sincerity, rejected the use of forms and symbols. Calvin permitted no organ or choir, no color or ornament, no ceremonial acts or gestures. After four centuries there are still many Protestants who feel that the introduction of the cross and the chancel, the processional and the recessional, and printed prayers and forms, is a symptom not of spiritual health but of spiritual decline, the wearing of the outer garments of religion to hide from the world an inner emptiness.

● *Social Gospelers and Ritualism*

But religious conservatives are not the only ones who are querulous concerning the ritualistic movement. Some ardent proponents of the social gospel fear that it is motivated by a desire to escape from the sterner demands of a prophetic pulpit, "a retreat from ethics to aesthetics," making words and ceremonial acts the channel for the release of emotions that should express themselves in social action. This, we are warned, is the emphasis that brought religion into ill repute in Russia and in Mexico and won for it the epithet "the opium of the people."

Certain other liberals whose interests are chiefly theological characterize the current trend as a "running to cover from the searching light focused upon religion by the new knowledge," a sidestepping of the challenge to think through to their logical conclusions the implications of the new science and the new psychology. It is so much easier, we are told, to give up thinking and lose ourselves in mystical contemplation in the dim light of medieval windows than to rethink our theology in the unrelenting light of modern life.

It must be admitted that there are types of ritual which seem to justify this criticism. Jesus cautioned his disciples against "long unreal prayers," and Paul warned Timothy about people who "keep up a form of religion but will have nothing to do with it as a force." (Moffatt) Religion is always in danger from superficial souls who make of it a parade, stressing outward forms to the neglect of vital experience, and who give the impression that they have "ransacked ancient liturgies" for prayers whose chief virtue seems to be that they are old and sonorous, and who in the name of worship perpetuate archaic forms which embalm dead theologies.

● *What Is True Worship?*

But this is not worship; it is a perversion of worship. True worship is not an escape from reality but a coming to grips with reality in its most fundamental aspects, with God, with one's self, with one's world.

Its first essential is a personal experience of God. Lacking this, religion

James Dalton Morrison

is without meaning and ritual without significance.

A recent writer contends that the reason the public worship of God declined during the past generation is because the private worship of God was neglected. In this connection it is reassuring to note the increasing interest in books of personal devotion. Among thinking people there is a new appreciation of the value of private devotions as an aid to helpful and happy living.

But true worship is social as well as personal. Jesus told us when we pray to say, "*Our* Father," and the writer of the Epistle to the Hebrews admonished the first century Christians against forsaking the assembling of themselves together. To say that "religion is what man does with his solitariness" is only a partial definition. Because he is a social being, man can no more worship entirely in seclusion than he can live entirely in seclusion. His periods of solitariness must give place to occasions when his sou fuses with the souls of his brethren i united praise and prayer to God.

● *The Ministry in a New Day of Worshi*

In the present movement for th recovery of worship there are man promising factors. One is the eager ness of preachers to acquaint them selves with the best forms and prac tices of their own and other denomina tions and their willingness, in so far a they are free to do so, to incorporat into their services what has been teste and proved helpful elsewhere. Presi dent Eliot of Harvard once said tha the highest of all the arts is that o leading a group of persons in publi prayer.

There is on the part of ministers a new appreciation of this truth and o their obligation to prepare their heart and minds for the worthy discharge o this sacred duty. It is so easy, espe cially in extemporaneous prayer, t fall into the repetition of hackneyed phrases. The discerning preacher over comes this tendency by enriching his thought and vocabulary with the grea prayers both of our own and othe days.

● *Experimenting With New Forms*

Another promising factor is the creative spirit revealed by many pres ent-day pastors who, not content mere ly to borrow from the past, are ex perimenting with new forms. The stirring movements of our own times the deepened sense of social obligation the practical emphasis on present world needs, as well as the enlarged concep tion of God, find expression in many of these newer forms of worship. To be sure, not all will survive, any more than all of the old liturgy has survived But that which strikes an authentic note and voices a universal need will doubtless become a part of the liturgy of the new day. Of special significance is the tendency to give the congrega tion a larger participation in the serv ice. No longer is it regarded as a "one man affair" in which the only part the congregation plays is to join in the singing of the hymns. In many non liturgical churches today the call to worship is read responsively, and in addition to the responsive Scriptures there are responsive prayers or lita nies. In some the pastoral prayer (often called the long prayer!) has given place to a litany or a series of brief petitions in which the congregation has a part. This active participation by the people not only affords an outlet for

eligious expression but also serves to eepen religious impressions.

● *The Place of Symbols In Civilization*

I have just been discussing this mater with an eminent psychologist, a nember of the Harvard medical facilty, who reminds me of the important part words and symbols have played n the development of civilization and of the fact that we "remember with our muscles as well as with our minds." While it is true that the feeling inspires the language, it is also rue that the language, in turn, awakens and promotes the feeling. From a practical standpoint there is, therefore, eal value in the recital by the congregation from Sunday to Sunday of the esponses, hymns, and affirmation of aith or covenant. If the verbal expression can be accompanied by some physical expression, the impression is nade all the more indelible. The neeling, the bowing of the head, and other physical postures assumed by vorshipers to symbolize the attitude of he soul are not without significance rom a psychological as well as a religious standpoint.

● *Training Children To Worship*

One of the most encouraging signs n Protestantism today is the growing appreciation of the importance of raining our children to attend and participate in the church service of vorship. In our enthusiasm for departmentalized instruction, we adopted lso departmentalized worship and ook the children out of the family ew. This, many now believe, was a nistake. Whatever its gains, it widened he gulf between the church and the chool and, laboring under physical and other handicaps, it failed for the most art to produce much more than "opening exercises." There is a growing endency to take the children back to hurch, especially in the unified type of service, where in the most suitable etting, in the presence of their parnts, and with the aid of organ, choir nd minister they may participate in a ervice of worship under the most impressive circumstances. Intellectually nuch of the service will be above their evel, but children always feel more han they understand, and in matters of wonder and faith they are often earer the kingdom than their elders.

The principal of an outstanding oys' preparatory school, founded and upported by nonconformists, reports hat the only boys in his school who how any interest in church and church ttendance are the Catholics and the Episcopalians. The other day the ousemother of a prominent girls' college, also founded and supported by onconformists, remarked that over a eriod of years she had observed that he only girls from Protestant homes vho attended church were the Episcopalians. Among the explanations for this situation one of the most important seems to be the fact that nonconformist churches have failed to stress the importance of the church and of worship, all of which gives point to the remark Dr. S. Parkes Cadman made a few months before his death, that unless Protestants learned to worship he saw no future for the Protestant Church beyond the next fifty years. Who knows but the present renascence of worship may enable Protestantism not only to redeem religious values impetuously thrown out in the Puritan reaction, but to prepare the way for a new, far-reaching reformation that will transform personal and social life?

● *Worship Not an Escape from Life*

As heartening and hopeful a factor as any is the widespread appreciation of the fact that worship that is vital does not end in the sanctuary. Far from being an escape from life, it is a preparation for life. Through Scripture, hymn, sermon, and the uplifting of the soul in prayer, it enables the worshiper to bring his scattered forces into a unity, "to see life steadily and see it whole," and to go forth quickened and renewed for the service of mankind.

Speaking at the opening of the new Y.M.C.A. building at Yale, the student president of the Yale Y.M.C.A. said: "If by religion you mean an emotional escape from reality, I and my generation am not interested in it. But if by religion you mean the integration of personal and social life, I and my generation are more interested in it than in anything else."

If among the rising generation, as well as among us who are older, there are those who are apathetic toward worship, it is due to a misunderstanding of the true meaning of worship and a failure to appreciate that it is an indispensable factor in the integration of personal and social life.

● *Retreat for The Soul*

One day in the depth of the depression while the unemployed were standing on street corners in dejected mood, I went into a church in historic Plymouth. Entering, I read this greeting:

"Who'er thou art that entereth here,
Forget the struggling world and every
trembling fear."

At first I resented the words. They seemed to counsel a cowardly retreat from the demands and duties of a stricken world. But coming out after a season of meditation, I realized that they bespoke the kind of retreat that best prepares the soul for advance, and that worship is an escape from life only in the sense that sleep is an interruption of work. If for a time it takes us away from the strain and stress, it is only that we may return from our mount of transfiguration with clearer vision, purer motives and ampler strength to minister to a needy and disordered world. As Professor William E. Hocking has written: "The whole of human existence falls into two phases, work and worship; any given moment of life must choose between two goods, psychologically incompatible. On the one hand, the peace of the hermit, the silence of the forest, the exaltation of sacrifice, the mightiness of simplification and unity, the joy of self-abandonment, the calm of absolute contemplation, the vision of God. On the other hand, the variety and stress of life, the zest of common ends, the mastery of means, the glory of infinite enterprise, the pride of creativity and self-possession. The modern world as a whole has made its choice. But there is a better choice—namely, the choice of both. For the life of each is that it may lose itself, from time to time, in the life of the other. And this, which is obvious in things partial, is true—and even chiefly true—in things total."

WE ARE a city of slums—almost every American city is a city of slums. We have seventeen square miles of them. More than a third of our people are condemned to live in places of dwelling that mock our modern knowledge of health and safety and that outrage all standards of human brotherhood. We have stood by—we have passed on the other side, most of us. . . . In the face of God today we must be penitent, we must be humble, for we have at the best consented to this cruelty. ROBERT W. SEARLE.

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• WHO'S WHO in THIS ISSUE •

ORDAINED *in the ministry of the* Methodist Episcopal Church in 1917, Rev. G. BROMLEY OXNAM was pastor of the Church of All Nations (Methodist), Los Angeles, and secretary of the Los Angeles Missionary and Church Extension Society from 1917 to 1927. During four years of this period he was professor of social ethics at the University of Southern California. In 1927-8 he taught at Boston University School of Theology, and in 1928 became president of De Pauw University, which post he held until last year, when he was elected bishop of the Methodist Episcopal Church; he is resident bishop of the Omaha area. The sermon published in this issue was delivered before the meeting of the National Education Association in New Orleans.

Dr. HOWARD THURMAN *is a graduate of* Morehouse College and studied also at Colgate-Rochester Divinity School. He was also a special student in philosophy with Rufus Jones. Dr. Thurman is a fellow of the National Council for the Teaching of Religion in Institutions of Higher Learning, and was leader of a pilgrimage of friendship to the students of India, Burma and Ceylon in 1935-6. He is now dean of the chapel, Howard University, Washington, D. C.

Ordained in the Baptist ministry in 1904, Rev. HARRY EMERSON FOSDICK was pastor of the First Baptist Church, Montclair, N. J., from 1904 to 1915. For seven years he was instructor in homiletics in Union Theological Seminary, and since 1915 has held the chair of practical theology at Union. During this period he has ministered at Riverside Church in New York City.

Born in Canada, Rev. WILLIAM G. CHANTER came to the United States in 1900. He received his B.A. and M.A. degrees at Wesleyan University, in Connecticut. He was awarded an S.T.B. degree at Boston University School of Theology, and an M.A. at Harvard Dr. Chanter was ordained in the Methodist Episcopal ministry in 1916 and held two pastorates in Massachusetts He has been a member of the faculty of Wesleyan University since 1920, professor of ethics and religion since 1923 He was dean of the university from 1930 to 1935, and ha been pastor of the college church since 1928.

Since 1908 Rev. RAYMOND C. KNOX *ha* been chaplain at Columbia University and has also serve as professor of Bible study at Columbia and Barnard colleges. Dr. Knox received his academic education at Porte Military Academy and at Columbia. He received his B.D degree from Union Seminary and later spent two years a Berlin and Oxford as a fellow from Union.

Since 1929 Rev. HOWARD CHANDLE ROBBINS has been professor of pastoral theology at Genera Theological Seminary, New York. From 1905 to 1911 h was rector of St. Paul's Church, Englewood, N. J., an during the following six years of the Church of the In carnation in New York City. In 1917 he became dean o the Cathedral of St. John the Divine, New York, an continued there until 1929. The sermon published in thi number of the Pulpit was preached at Columbia Uni versity.

Dr. WINFRED ERNEST GARRISON *is pro* fessor of church history, Disciples Divinity House and th University of Chicago and a member of the editorial staf of The Christian Century.

Rev. JAMES D. MORRISON *is minister o* Central Baptist Church, Providence, R. I. He is a truste of Colgate-Rochester Divinity School, and has been leader in the general activities of the Northern Baptist de nomination. Dr. Morrison is the author of *The Minister' Service Book,* published this month.

TITLES AND TEXTS — What Pulpit Readers are Preaching About

LUCIUS M. TOBIN, Trinity Presbyterian, Rochester, N. Y. "God's Ultimatum to the Preacher." Deut. 5:30, 31—"Go say to them, Return to your tents. But as for thee, stand thou here by me, and I will speak unto thee. . . ."

E. A. RAMAGE, First Congregational, Newton, Ia. "Humanity in the Making." I John 3:2—"Now are we children of God and it is not yet manifest what we shall be."

FOR YOUR SERMON AND TEXT

. . . . . .
Title of Sermon

. . . . . .
Text used (write out the text)

. . . . . .
Name of minister

. . . . . .
Name of church

. . . . . .
Address

JOHN HOWLAND LATHROP, Church of the Savior (Unitarian), Brooklyn, N. Y. "Open Your Window!" Dan 6:10—"Now his windows were open in his chamber toward Jerusalem."

J. RICHMOND MORGAN, First Congregational, Waterloo Ia. "Where Men Solve Their Problems." Psa. 73:16 17—"When I thought this was too painful for me, until I went into the sanctuary of God, then I understood their end." John 16:23—"In that day ye shall ask no questions."

RAYMOND MORGAN, Oakton United, Evanston, Ill. "Second-hand Faith." II Cor. 2:17—"We are not fraudulent hucksters of God's Message." (Weymouth's New Testament.)

WILLIAM L. TUCKER, assistant pastor Old First (Presbyterian), Newark, N. J. "The Sit-down Strike in the Church." Matt. 11:16, 17—"But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, who call unto their fellows and say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn."

The Editor's Page

The Event of the Month

Halle Speaks to Edinburgh

WHAT part will German Protestants play in the Oxford and Edinburgh conferences this summer? It is not yet known whether German delegates will be allowed by the nazi regime to attend; nor is it clear that their presence would be beneficial either to themselves or the conferences. Perhaps the freedom of expression without which the conferences will be utterly futile would be cramped by their presence. But whether they send delegates or not, the German churches have, if reports are to be credited, taken action which may prove to be a greater contribution to Edinburgh than could be made by a German delegation on the spot. Representatives of the Lutheran, Reformed, Confessional and other Protestant churches recently gathered at Halle and declared, if the report is correct, that "differences in dogmatic teaching no longer have the power to divide the church." Whether the report is accurate when it states that an "agreement" of unity was entered into, and how far the action of such a "synod" carries with it the approval of the several churches, cannot now be said. But the *principle* of the thing is important for Edinburgh. To most of us it seems that Edinburgh is seeking unity on the basis of *agreement* in doctrine and order. In my opinion, such a basis is impossible except in terms of an authoritarianism not unlike the Roman system. Unless Christian people are able to transcend their differences and find their unity in an allegiance which includes their differences, unity is an impracticable quest. I believe there is such a basis: it is the principle of catholicity itself. This principle is the recognition and inclusion in the Christian fellowship of those whom Christ receives into his fellowship. Halle seems to be close to the discovery of this principle. Would that Edinburgh might fully discover it!

The Book of the Month

BEYOND HUMANISM, *by Charles Hartshorne. Willett, Clark & Company. $2.50.*

IF you belong to the Religious Book Club, you have received this volume as its selection of the "book of the month" for May. If you do not, and wish to sit at the feet of a scholar who has come to close grips with the most acute issues in modern philosophy and who writes with just such readers as you and me in mind, my advice is that you get this book and work your way through it, no matter what it costs in the way of mental effort. It is not easy reading, but neither is it hard. It only requires concentration and a bit of leisure for reflection. I laid my copy aside for a more convenient season, but when I learned that the Club had chosen it, I plunged in and to my surprise found that I could read it comfortably, despite many diverting duties. Dr. Hartshorne is a professor of philosophy at the University of Chicago. He therefore knows what humanism is! And he deals with it, not with his prejudices, but with calm objective reasoning. He sees truth in humanism, but he shows that it is a false view of reality when it arrogates to itself the dignity of a final statement. He deals critically with such philosophers as Dewey, Croce, Bertrand Russell, Santayana, Nicolai Hartmann and others whose view of reality begins and ends with human experience, and shows how inadequate is their view. For himself he holds an "organic" view of nature and the universe, not wholly unlike that of Professor Whitehead. The author believes that the universe, in every part of it, is *alive,* and that you cannot get at its meaning, or even at its processes, without God.

A Thought for the Month

Conversation In Heaven

IT is not easy to put ourselves back into the mood of the early Christians and make real to ourselves those conceptions which mastered their hearts and lives. We have grown accustomed to a conception of life bounded by the empirical horizon. We expect to find the meanings of life here and now! The early Christians had a different view. They expected little from this present world. They were more or less resigned to its inequalities and injustices. They did not at the first think it their duty to work for any great changes in the social order. After all, the social order was under the judgment of God, and he would change it by coming with power and destroying it! On its ruins he would build a divine, a heavenly, order, which would remain. Their prevailing and mastering passion was to be ready for the heavenly order when it came. But while they waited for its coming, it laid hold upon their imagination and established itself in their hearts. Because this heavenly order was in their hearts, it became a community already existent. It was a future event toward which they looked with hope. But it was also a present reality which they shared with one another. Their "walk and conversation" were oriented to it. In their fellowship they lived beyond the horizon, in the heavenly order that was yet to come. This view was indeed a partial one. No doubt they misconceived God's relation to the earthly, temporal scene. But they had something glorious which we have lost: the sense of a transcendent order where the full meanings of life are held available for God's children. Speaking for his fellow Christians and for himself, Paul said boldly that their citizenship was in heaven. And in another place he said that their conversation was in heaven. As citizens of the Beyond, they must have had much conversation about it; and not only so, but the invisible world would illumine all their common talk about the things of this near-by world. When they talked of daily affairs, their conversation was not limited to the details of the immediate experience—it was in heaven! We have lost this power of heavenly conversation, because we have lost the vision of a reality beyond the immediate experience. That is what is the matter with us and with our church and with our world.

Charles Clayton Morrison

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